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HUMAN BONES. — The early Mohawks habitually kept their nails long to tear the flesh of captives, but if they did this with their disinterred friends, the fact has escaped my attention. Except in the case of the Nanticokes the evidence seems slight for any such practice in New York, or the use of a bone-house. The Nanticokes came from the South in the last century, and their usage was noted as remarkable there. Loskiel says: "The Nantikoks have this singular custom, that about three, four, or more months after the funeral they open the grave, take out the bones, clean and dry them, wrap them up in new linen, and inter them again." At the same time the New York Indians occasionally used small human bones as ornaments. These might have been from enemies, but I have a perforated human tooth from a recent Indian site, which may have been a memento of a friend.

Very seasonably for Mr. Gatschet's observations on this comes the supplemental note on the "Burial Customs of the Hurons," in Professor Cyrus Thomas's "Burial Mounds of the Northern Section of the United States," pp. 110-119, Fifth Annual Report of the Bureau of Ethnology. The Huron belief was explained to Brebeuf ("Relations des Jesuites," 1636), at the Feast of the Dead. "Many believe that we have two souls, both divisible and material, and yet both rational; one leaves the body at death, but remains, however, in the cemetery until the feast of the dead. . . . The other soul is attached to the body; it marks the corpse, as it were, and remains in the grave after the feast, never to leave it," unless in case of metempsychosis. "Here is a grand philosophy. This is why they call the bones of the dead *Atisken*, 'the souls.' " The whole account is of high interest, and is in connection with the well-known description of the Huron Dead Feast. — *W. M. Beauchamp.*

A SACRED WELL of uncommon interest is situated in the western portion of Kansas, about a quarter of a mile from Salomon River, which runs in a southeastern direction, and joins Kansas or Kaw River at Abilene, Kansas. This curious water-receptacle is situated on the top of a hill, and has a nearly circular form with about thirty feet diameter. All the hunting tribes of the prairie regarded it with a religious interest mixed with awe; the Páni called it, or call it still, *Kitch-Wálushti*, the Omahas *Ní-wáxube*, both names signifying "sacred water." The miraculous quality of this pool, which chiefly astonishes the Indian mind, consists in a *slow rising* of the water, whenever a large number of people stand around the brink. The water of the pool is perfectly limpid and considered to be bottomless; it harbors an aquatic monster which engulfs all the objects thrown into it, and never sends them up again. Indians offered to it beads, arrows, kerchiefs, earrings, even blankets, and all this sinks down immediately. Before putting clay or paint on their faces, the Indians impregnated these substances with the water of the well. They never drink of this water, but to allay their thirst go to the neighboring Salomon River. Before buffalo-hunting became a thing of the past, large hunting parties of natives often gathered around this pond-source, and the following narrative circulated